

AN
ESSAY
OF

THE Wonders of GOD,

IN

The Harmony of the Times that
preceded CHRIST, and
how they meet in Him.

His Genealogy, and other Mysteries pre-
paratory to His First Coming.

Written in French by JOHN D'ESPAGNE,
Minister of the Holy Gospel.

And now published in English by his Executor.

LONDON,

Printed by William Godbid for Henry Herringman,
at the Sign of the Anchor in the Lower Walk
of the New-Exchange. M. DC. LXII.



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ESSAY

OF

The Wonders of GOD

IN

The History of the Times that
preceded CHRIST, and
how they were fulfilled.

The Genealogy, and other
particulars relating to the
Birth of CHRIST.

Written in French by Louis DE
MONTMORIN, and translated
into English by J. B. DE
MONTMORIN.

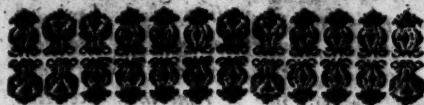
And now published in a new
Edition.

LONDON,

Printed by W. B. DE
MONTMORIN, in the
Street of the Sign of the
Three Kings, in the City of
London.

1687. 04

6.12.18



HE worth of the Author is so universally known, and so apparently visible in his Works, that it may well serve for an Apology of my silence on this Subject, and to justify the pains I have now taken to publish this last Peece of his, which is the Second Part of his Harmony of the Times.

Death, who snatch'd him away, and hindered the finishing thereof, hath nevertheless caused a certain perfection to be seen, that may give admiration to some in this Age, and frustrate the hopes of others, of being able to come near the painting of such a Venus after such an Apelles.

His intention was to continue this Harmony to the close of the New Testament, but death seized on him when he came to that of Christ's, and hath left us the regret of losing with him the rest of that incomparable Peece, which I could no

ways conceal the publishing, because so many Persons of quality, both here and beyond sea, and also of both our Universities, have so earnestly desired what fragments soever I had of that most excellent man. Besides this, I thought my self obliged thereunto by the honor he did me, in making me the sole Executor of his last Will and Testament.

None can be ignorant, that during these late times of horror and confusion, both in our Church and State, how precious the Word of God was, and that in stead thereof, and the pure Administration of the Sacraments, we had nothing but extemporary prayers, with their Sermons stuff'd with Blasphemy, Heresie, and Sedition, where none could joyn with them without betraying his conscience towards God, and his fidelity to his Prince; which oblig'd, or rather constrained me, first, to frequent the French Church, then assembled at Durham-house, to be a partaker of those excellent Sermons and Doctrines of our Author, who then was followed by many of the Nobility, and the best of the Gentry, who render'd both to God and Caesar their due.

The respect I had from them of that Assembly, engag'd me to abide with them

them ever since, and to take a part
 with them in the trouble of providing
 them a place to assemble in, after the
 demolishing of Durham-house. Which
 makes me remember the propheticall
 words of our Author, for asking him
 then, What we should do now for a
 place to assemble in, made me the same
 answer Abraham made to Isaac, when
 he said to his father, Behold the fire Gen. 22.
 and the wood, but where is the Lamb 7. 8.
 for the burnt-offering? who replied,
 Deus providebit; which presently after
 fell out to be true: For it pleased God
 to touch the hearts of many of the No-
 bility to procure us an Order of the
 House of Peers, to exercise our Devot-
 ions at Somerset-house Chappel; which
 was the cause not onely of driving away
 the Anabaptists, Quakers, and other Sects
 that had got in there, but also hindered
 the pulling down of Somerset-house,
 there having been twice Order from
 the late usurped Powers for selling the
 said House; but we prevailed so, that
 still we got order to exempt the Chappel
 from being sold, which broke the de-
 sign of those that had bought the said
 House, who thought, for their im-
 provement, to have made a Street from
 the Garden, through the ground the
 Chappel now stands on, and so up the
 back-

back-yard to the great street of the Strand; by pulling down the said Chappel; but it pleased God to provide so, that still there was order to preserve this Chappel, which consequently also preserved Somerset-house.

These things being considered, none, I hope, will blame me to relate, what I have said of a man, who hath merited so much of the publick, and of me in particular, and to revive the memory of him in his works: And when hereafter the rest shall be all printed together, I shall not fail (God-willing) to contribute thereunto all the Reliques I have by me of this excellent Author.

And to conclude, seeing it hath pleased God, after so many confusions and disorders, which happened as well in the Church as in the State, to re-establish again on the antient foundations both the one and the other, and to cause that the Church, as the floating Ark did, at last find a Mountain to rest on; or as the Disciples of Christ, who were the true Church, being on the Sea, and tossed by the tempest; but when Christ their beloved Muster came in to them, then all was made calm again: So it hath pleased God, that not only the Church in general hath had the effects of his goodness, but also in particular this French Church of Westminster,

minster, having always maintained the
purity of its Doctrine amidst such horrible
confusions, and at last by his mercy, and the
especial favour of his Majesty, hath found
a place of rest, and a nursing Father to
have care of it; obliging all the Members
thereof in general continually to pour out
their prayers for the preservation of his
Person, the encrease of his Greatness, and
the felicity of his Reign; which in parti-
cular are the real and continual humble
requests of His Majesty's

Most humble, most obedient,
and most faithful Servant
and Subject,

HENRY BROWNE.



Johanne Despaigne *Sti Evangelij Minister.*
Doctrinâ Singulari
Studio indefesso
Morum Suavitate
Adversorum tolerantia.
 J. W. L. Y. T. V. S.

[labores

Post exantlatos in Dei vinea culturâ per annos 42

Meritis orbis admirationem

Quotquot bonorum recordationem

Famâ, non solum legibus, sed etiam calumniatorum

Ore consistente & Chirographo,

Integrâ.

Et (quod caput est) Ecclesiâ Gallo-Westmonasteriensi

In cuius sinu corpus ejus conditur,

Auspiciis suis & ductu,

Hispanis frustra reluctantibus

Fundatâ.

Senio confectus, sensibus integer, mori se sentiens,

Placide ultimùm dormivit.

Anno 1659. Aprilis 25. Ætatis 68.

Theophilus de Garencieres D. Med.

ejus profelyta, posuit.

[Liber]

In nomine Domini Amen

Miserere nobis Domine

Quia tuus es Deus

Et tuus es Dominus

O Deus Deus

Inquit

Et inquit (S) Inquit

Inquit inquit

Inquit inquit

Inquit inquit

Inquit

Inquit inquit

Inquit inquit

Anno 1699. Aprilis 25. F. 1699.

Theophilus de Caracena D. 1699.

Inquit inquit

A

AN
ESSAY

OF

The Wonders of GOD,

IN

*The Harmony of the Times, Gene-
rations, and most Illustrious
Events therein enclosed.*

*From the Original of Ages, to the close of
the New Testament.*

Written in *French* by JOHN D'ESPAONE,
Minister of the Holy Gospel.

Both Parts published in *English* by his Executor.

L O N D O N,

Printed by *William Godbid* for *Henry Herringman*,
at the Sign of the *Anchor* in the *Lower Walk*
of the *New-Exchange*. M. DC. LXII.

AN ESSAY

OF
The Wonders of GOD,
IN

The History of the Times, since
the first, and most illustrious
Reformation, in England,
from the original of Ages, to the close of
the present Dispensation.

Written in French by John D. Beauvais,
Abbot of the Holy Ghost,
Now first published in English by his Translator.

LONDON,

Printed by William Gaddes the Younger, at the Sign of the Anchor in the Strand, in the Year 1704.

The Subject and Division of this Treatise.

I Regard not those that copy other mens writings, and impudently make them their own: As there are beggars that steal the children of good families, yea, and also maim them, to repair their low condition; so, many that have nothing of their own to write, expose other mens, and say, they are the Authors thereof: What's more common then this kind of rapine? But I hope it shall appear, that I am far from this. If I say any thing hath been already writ, which may fall out unknown to me, 'tis as little as nothing; yea, I have abstained from setting down here the observations I have seen in some Writers, that come but near to the subject I now treat of. I avoid as much as possible I can such helps, and would be asham'd to crave them.

Now that I write of at this time, is not a simple Chronology, as may be imagin'd at first sight; the world is full of Chronologers, and their endeavours is but to reckon, how many years, or how long time is past since the Creation, or since Christ, or since some other famous event; this is all their Arithmetick. But we must have another, where there is more skill, without which, all Chronology is but a matter without form.

All the times since the beginning have run by certain measures and proportions, wherein lies one of the rarest secrets of History. This admirable symmetry of Ages and Years, spread abroad and

ranked with so much order, and so artificially compass'd about by the hand of the Architect of days, produceth reflections, which makes his incomparable wisdom appear.

And not onely the times, but the generations and successions, as well of Kingdoms as of Families, yea, and of persons too, are measur'd and proportion'd. And 'tis to be observed, that each Generation, each Family, and each Person, is marked with a certain number, and with a particular character. We know, that numbers are not the causes of that which falls out, but they are marks or seals that God impresseth on his works, to the end we may distinguish them by the difference of their cyphers.

The Septenary is very frequent and general, as being the number of the compleat Creation. The tenth, twelfth, the fortieth, and some other numbers, are by turns, for several significations. Could it be said, that the holy Ghost was pleased to note out an Empire, that afterwards caused so many troubles, and with three numeral Letters marked out the name of a man, which signifies 666?

But 'twill be said, The Scripture expresseth not these numbers but very seldom, and less the proportions we speak of: Also it tells not how many Kings the Kingdom of *Juda* hath had before the Captivity, but onely gives the Catalogue of them from the first to the last. The Scripture speaks to those who know how to reckon. Moreover, God would have it, that the secrets of these measures, correspondencies, oppositions, and distributions of times,

times, and what is enclosed in them, should be wrapt up with covers, to the end we might bring our industry to unfold them. And truly, although the study thereof be troublesome at first, yet we shall find very sweet flowers there, and also the fruits of the Tree of life.

But here's the great opposition made to me, That Chronology that serves for the basis of my work is disputable in some points, and therefore I lay many disputable observations thereon. To which I answer, 1 That I have many good warrants for this Chronology, and that 'tis born before me. 2 That I can maintain and resolve the difficulties therein. 3 That in the disagreement of the Chronologers, we must always prefer the supputation, where some mysterious point meets, which results from the circumstance of the time. What! shall the variety of our opinions, that come from imperfection, annihilate the wonders of God?

Moreover, the things I produce cannot be denied, without giving the lie to the Scripture; nor the Harmonies I have met with, without renouncing the skill of numbring; nor to hold them for casual, without denying the providence of God; nor saying they have their causes, without blaspheming them against his wisdom.

The beginning of times shall be in the beginning of this work. Now in the first Antiquity, and also since, many things have occur'd, that the ignorant take to be very inconsiderable. But we must know, that the first times, and what past therein, is a
very

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very necessary Alphabet for the most learned :
All the highest matters that are , have need of an
A B C to expresse them ; as the eloquentest Lan-
guage that is cannot be pronounc'd , but with the
sound of the Alphabetical Letters.

And forasmuch as the Sun had the principal
Office of marking and measuring out the times ,
wee'le begin with him, and 'twill appear, that him-
self was marked out and measured by the times.

Afterwards we shall see the general measures of
times past since the production of the first *Adam*,
to the Ascension of the Second ; yea, to the de-
struction of the second Temple : And after that ,
divers parcels of time of the Old Testament , and
the matters therein contained. Then wee'le make a
pause , till we come to the particular measures of
the New Testament , which shall make the second
part of this Treatise.

One day telleth another , and one night certi-
fieth another ; how much more one Generation an-
other, and one Age another Age ? Then how much
more science results from the agreement and con-
cert of all the Ages together , and of all the Gene-
rations, which highly correspond one with another ?
In the diversity also of their tones , measures , and
cadencies , we shall hear an excellent and most
divine Harmony.

A Monsieur DESPAGNE
Ministre de la parole de Dieu
en l'Eglise Françoise de
Westminster, recueillie
en la Chappelle de
Sommerfet.

Sur son livre de l'Harmonie des Temps.

O D E.

BELLE lumiere des Pasteurs,
Ornement du Siecle où nous sommes,
Qui trouves des admirateurs,
Par tout où il y a des hommes.
Guide fameux de nos esprits,
Dont les discours & les escrits,
Charment avec tant de puissance:
Permetts que d'un trait de pinceau,
Je peigne ma recognoissance,
Au front d'un ouvrage si beau.
Je scay que par cet attentat,
La majesté de ton Volume,
Ne peut rehausser son estat,
De la foiblesse de ma plume.
Mais puisque tes illustres soings,
Desquels nous sommes les tesmoins;
Chassants

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Chassants l'ignorance & le vice ,
Tendent à te rendre immortel :
Mes vers seront un sacrifice ,
Qui sera propre à ton Autel.

De vray quand on void les ressorts ,
Que ta discretion pratique ,
Pour faire ajuster les accords ,
De cette divine musique ,
Et que d'un zele imitateur ,
Je poursuy d'en louer l'Auteur ;
Je suis trompé si aucun nie ,
Qui soit deux arguments divers ;
L'un plus beau que ton Harmonie ,
L'autre que celui de mes Vers.

Tant d'ouvrages laborieux ,
Fidelles tesmoins de ta peine ,
Monstroient assez aux curieux ,
La fertilité de ta veine.

Qu'estoit-il doncques de besoin ,
Avec un incroyable soing ,
D'en donner de nouvelle preuve ?

Sinon pour monstrier aux sçavans
Que ton esprit est à l'espreuve ,
Du soing , du travail & des ans :

Il me semble qu'aux doux accens ,
De cette Divine Harmonie ,
Les peuples vont s'entrepessans ,
Pour faire hommage à ton Genie ,
Francois , Allemans , Hollandois ,
Suisses , Danois , & Suedois ,
Et cette Nation destite ,
De qui l'appuy nous est si doux ,

Et

Et dont le Souvenir merite
De ne mourir qu' avecques nous.
Parmi toutes ces Nations,
On n'en trouvera point qui souille,
La blancheur de ses actions,
Si ce n'est des testes de Haille.
Mais ces esprits mal faconnez,
Meritent d' estre pardonnez,
Car ta doctrine (cher Despagne)
Les perce de mille aiguillons,
La voyant sur une montagne
Et la leur dedans les Valons

THEOPHILE DE GARENCIERES

Docteur en Medecine.

Viro

Viro undequaque ornatissimo

JOANNI DESPAGNE Verbi
divini præconi in Ecclesia
Callo-Westmonasteriensi.

*In suam temporum Harmoniam,
Hyeme typis excusam.*

EPIGRAMMA.

Unde tibi (venerande Senex) hic
supperit ardor,
Quo, medio brumæ tempore vena
calet?

Quo, tantam fundunt lucem, simul atque
calorem

Scripta, sub Arctoi sydere nata poli?

An natale solum, quæ quondam semina
jecit,

Frigore sub tanto multiplicata tument?

An quantò minor es, tanto tibi spiritus
ingens;

Et brevis immensas ipse recondis
opes?

An potius monstras, divino afflatus amore,

Quantum est ingenii cum pietate
jubar?

Nam

Nam tua congeries rerum dum se obvia
pandit,

Quivis inexhaustum te putat esse penu.
Si legit auratas libri Britannia Voces,
Tunc putat in Thamesim surripuisse
Tagum.

Si tua divinis spectetur gloria rebus :

Tale sub alterutro non datur axe caput.
Maeste animo (venerande Senex) sic de-
nique fiet ;

Ut quo plus vivas , hoc moriari minùs.

Theophilus de Garencieres
Doctör Medicus.

Πρὸς τὸν ἐπίσημον ἄνδρα
ΙΩΑΝΝΗΝ ΙΣΗΑΝΟΝ,
τῷ θεῷ λόγῳ κυριεύοντι
ἐν τῷ αὐτῷ χρόνῳ ἀρμονίαν

ΕΠΙΓΡΑΜΜΑ.

Εὐχαρίσταν χάριν θεοῦ ἔχον ἀδελφὲ ἀριθμῶ,
καὶ τῷ Ἀρμονίᾳ ἐρχέσθαι πᾶσα ψυχὴ.
Ἀνδρῶν φθόνος ἐκείνῳ ὡς τὸ γένος ὅλον
ἀλλ' ἀπὸ παιδείας, αἶνον ἔχεις ἢ χάριν.
Ἐπ' ἔπεται μοσίον τότε μὲν δόξαρον ἔργον,
τοῖς φθοναῖς δάνατον, σὺν πολὺν ἔχεις βίον.

Ο φίλῳ Σ,

Θεοφίλῳ Γαρυκίῳ
Ἰατρῷ.



The First Part of the
HARMONY of the TIMES, &c.

The Day wherein the Sun stood still, and was to him as a Sabbath-day, hapned after the Sun was Created in the Year seven times three hundred sixty and five, a Number that answereth the three hundred sixty and five days of the Annual Course of the Sun, as the Number Seven doth that of the Sabbath.



THE History in the Tenth of *Joshua*, quotes the year of that miracle, but it is easie to find it. The *Israelites* who came out of the Wilderness, entered into the Land of *Canaan* in the
 B year

year of the Creation 2553. between which time, and that wherein the Sun stood still, many occurrences interven'd, as, their passage through *Jordan*, seven days spent to encompass *Jericho*, the siege and sacking of *Ai*, the Conspiracy of divers Kings of *Canaan*, the arming and mustering of sundry Nations to oppose *Israel*, the affair of the *Gibbeonites*, the five Kings who assaulted them, the besieging of *Gibeon*, the succour brought by *Joshua* unto them, the battel that was fought there, and other particulars. So many atchievements and exploits which succeeded one another, and were before the standing still of the Sun, were the work of more than one year; if we count them to be two, as all appearances do oblige us, we shall find, that it was in the year of the Creation 2555. when the Sun stood still. Now these 2555 are seven times 365, or 365 weeks of years.

And grant that this Miracle should have fallen out a little sooner, to wit, in the year 2554, it was nevertheless towards the end of the last 365 weeks of years, which answers the days of the annual course of the Sun.

When we say 365 days, we implicitly understand the five hours and the minutes which are above the 365 days; for Antiquity

tiquity had also her intercalations of days, and her embolisms or interjections of months; and the Scripture presupposeth them, when it makes mention of numbers of years. But we onely express 365 days, to avoid the frequent repetition of the hours and minutes, which are supernumerary. So we also understand, that every one of these years containeth 365 days, 5 hours, and about 49 minutes.

But as for that great wonder, which is now under our consideration, the circumstance of the time wherein it fell out, doth yet render it more illustrious. Truly 'tis not wonderful, that the Sun being about to finish the 365 weeks of the years of his course, hath had a day of Rest: Man was commanded to rest himself on the seventh day, the ground doth rest on the seventh year, and the Sun going about to finish seven times as many years as he employeth days to perfect a year, hath had a command to rest for the space of one day.

This measure, which containeth 365 years, may be called a year of years; as 365 days do make up an ordinary year, which is a year of days, so 365 years do make up a year of years. We do give it this name, although it be not textual, nor expressed in the Scriptures, or in the ordinary Chronology. Words are indiffe-

rent, provided they be intelligible. And thus the Sun going about to finish his seventh year of years, stood still to rest himself.

Certainly, the wisdom of God was so pleased that this miracle should be at such a time rather than at any other. His intent in commanding the Sun to make an halt, was chiefly, that the *Israelites* might have light, whereby they might the better be enabled to pursue their enemies. But this reason, although expressed alone, excludeth not those which accompany it. In so many other occasions, where the *Israelites* had need of the standing still of the Sun, God was never pleased at all to work this wonder. And to demonstrate, that God had a further aime herein, than onely the compleating the victory of *Joshua*, we ought to consider, what is easie to observe, that all the earth hath felt this prodigy; for whilst one part of the world beheld this long day, the other part had as long a night. What then hath been the cause of this strange interruption of the course of the Sun? The greatest part of the world adored that flaming body as a Deity, the ceasing of its motion tended to declare, that there was a Superior who could stop his course, and inhibit and suspend his operations.

This Miracle, moreover, did fall out
most

most conveniently at that time ; the *Israelites* were newly entred into the Land of *Canaan*, full of Idolaters, and encompass'd with Nations that ador'd the Sun, the Moon, and all the Host of Heaven ; God ; by this, advertis'd his people, that they should not suffer themselves to be drawn away to such abominations, *Dent. 17. 2, 3.* And to confute them by a visible and irrefragible argument, caused both the Sun and the Moon to stand still at the word of a man.

But there is yet a more special reason why this miracle fell out at the time we have mentioned. The Septenary number of Times, Days, Years, and Ages, and of their periods and Revolutions, is a character whereby we know God hath marked most of his works. 'Tis remember'd of the Rest God took the seventh day, having finish'd the Creation : For this cause he would have the Sun, who is the measure of days and years, should rest one day in his seventh year of years, even then when he had accomplish'd his 365 weeks of years, or seven times 365 years ; seven times as many years as he had run days in one year. Finally, as every seventh year was a year of Sabbath, the Sun observed a Sabbath in the seventh year of his 365 weeks of years, which was a year of Sabbath.

How much light meeteth in this wonderful Sabbath of the Sun ! that Luminary which giveth light to all the rest of the world, was it self enlightned on that day. *He knoweth the time of his going down*, *Psal. 104. 19.* but did not know till then there should be a day wherein his setting should be later than ordinary. The Sun did never give so much light to our eyes, as these considerations do bestow on our spirits.

Behold then an admirable concurrence; 365 annual days, 365 years answering thereunto; 365 weeks of years, or seven times 365 years expired when the Sun stood still; then did his cipher meet with that of the Sabbath, the number of three hundred and sixty five being measured by sevens.

But let us behold another miracle which he hath shewed us in Heaven,

In the Tenth Year of the Tenth Year of Years, expired since the Creation, the Sun went back Ten Degrees, Isa. 38. 8.

BEhold yet a wonder that parallels or surpasses the former, it fell out, the Sun being 3295 years old. Let

Let us calculate, as above ; the term of 365 is a year of years , for 3285 years are nine times 365. ten years after, which was in the year 3285 , hapned the going back of that great Luminary. These ten years were then the first of the tenth year of years expired since the Creation. So that when the Sun did go back , he was come to the tenth year of his tenth year of years ; and the ten degrees of his Retrogradation did seem clearly to signifie it. In short , in the tenth year of the tenth year of years , the Sun went back by ten degrees. What man is so stupid , that's not ravished in admiration of so celestial an Harmony.

Add to this , that in this Interval of ten years , which ended in the retrogradation of the Sun , hapned the transmigration of the Ten Tribes of *Israel* , that were carried away into *Assyria*.

The History of the Old Testament is of Ten Prophetical Years; and from the ending of it unto the death of Christ, there is the space of another Prophetical Year.

IN the Language of the Prophets, one day is often taken for a year, and the Prophetical year is of 360 solary years. For Example, *Revel. 12. 6, 14. One thousand two hundred and sixty days are a time, and times, and half a time*; that is to say, three Prophetical years and a half, three hundred and sixty Solary years being taken for one Prophetical year.

Now, why God accounts 360 ordinary years for one onely year Prophetical, we might find a conjecture in the Analogy of a natural revolution, which happened within such a term. For at the end of 360 years, and no sooner, the measure of the Lunary year, according to Astronomers, doth meet with that of the Sun. But there is a nearer, and more manifest reason thereof: Amongst the Hebrews, the year which they called Civil, was onely of 360 days; as for the five supernumerary days,

days, they were to be found in every sixth year, adding to it a month, which was called Embolismical. And as for the hours that are above the 365 annual days, there was yet another Embolism; or addition to supply them, at the end of one hundred and twenty years; or from time to time they interserted one or more days: as then the ordinary year was of 360 days, the Prophetical year was of 365 natural years. So from the Creation to the year 3600, there are ten Prophetick years, or ten times 365 Solary years. Now the History of the Old Testament doth end with the tenth Prophetical year. For according to the order of the times, whereof the question is now, and not according to the order wherein the Books are ranked, the last Date of the History of the Old Testament is of the Reign of *Darius Codomannus*, the last King of *Persia*, *Nehem.* 12. 22. This Prince Reigned but six years, and was overcome by *Alexander* in the year of the world 3600, which was the last year of the tenth Prophetical year, there being ten times 360 years complete. And there the History of the Old Testament endeth.

From thence to the death of Christ, in the year of the Creation 3960, there precisely passed another Prophetical year; For from the year 3600, where at the
tenth

tenth Prophetical year expired , to the year 3960 , there are 360 years , which are yet one Prophetical year , which is the interval that is found between the ending of the Old Testament , and the exhibition of the New , when Christ seal'd it with his Blood.

• Thus the Holy History having begun from the original of Times , did go on till it came to the end of the ten Prophetical years ; there it rested , and became silent for the space of another Prophetical year , which ended at the death of Christ , and was followed by the writing of the New Testament. This measure of time was as a Tenth of years proportionated and substituted to all those that went before. And thus as Christ was drawing near to shut up the Prophecies , the which he did by his Death , and his Exaltation , the Pen of the Prophets rested during the space of one Prophetical year.

Admirable

Admirable conformities. Since Adam, he therein included, two and twenty Patriarchs, until the Church began to become a Body National. Two and twenty Generations of High Priests, from the Institution of the Priesthood, to the Intermission of the Sacrifices, which hapned at the destruction of the first Temple. Two and twenty Governors, as well lawful as tyrannical, from the entring of Israel into the Land of Promise, under the conduct of Joshua, to the first King, who was Saul. Two and twenty Kings, beginning at Saul, until the ruins of the first Temple, where Royalty and Kingship was extinguished. Two and twenty Generations in the Race of our Saviour, from the Captivity of Babylon to Christ the Prince.

The two and twenty Patriarchs.

1 Adam	12 Arphaxad	
2 Seth	13 Scelah	
3 Enos.	14 Heber	
4 Kenan	15 Pelog	
5 Mahalaleel	16 Rehu	
6 Jared	17 Serug	
7 Henoch	18 Nahor	
8 Methuselah	19 Terah	
9 Lamech	20 Abraham	
10 Noe	21 Isaac	
11 Sem	22 Jacob	Whilst

Whilst the Church consisted onely in some Families, which was until the death of *Jacob*, it was governed by these Patriarchs; afterwards it became a Nation.

The two and twenty Generations of High-Priests.

1 <i>Aaron</i>	12 <i>Abimaaz</i>
2 <i>Eleazar</i>	13 <i>Hazaria</i>
3 <i>Phineas</i>	14 <i>Jebanan</i>
4 <i>Abishnah</i>	15 <i>Hazaria</i>
5 <i>Bukki</i>	16 <i>Amazia</i>
6 <i>Huzi</i>	17 <i>Ahitub</i>
7 <i>Zerajah</i>	18 <i>Tsadok</i>
8 <i>Merajoth</i>	19 <i>Scallum</i>
9 <i>Amaria</i>	20 <i>Hilkia</i>
10 <i>Ahitub</i>	21 <i>Hazaria</i>
11 <i>Tsadok</i>	22 <i>Zeraja</i>

All these are named in the First Book of the *Chronicles*, chap. 6. 'Tis observable, that the High Priesthood was sometimes exercised by some, who were descended from *Aaron* by *Ithamar* his youngest son: but those in this Catalogue, descended from *Aaron* by *Eleazar*, were the true Branch, to whom the High Priesthood appartained. The last of all, viz. *Zeraja*, was put to death after the burning of the

the first Temple, and then there was an intermission of the Sacrifices.

The two and twenty Governors, otherwise called Judges.

Beginning with *Joshua*, who was the first, and ending with *Samuel*, who was the last of the Judges; and therein comprehending the Tyrants and Pagans, who from time to time, by severall Intervals, oppressed *Israel*, we do find successively twenty two Governors.

1 <i>Joshua</i>	9 <i>Jair</i>
2 <i>Hothniel</i>	10 <i>Jephtha</i>
3 <i>Ehud</i>	11 <i>Ibzan</i>
4 <i>Shamgar</i>	12 <i>Elon</i>
5 <i>Debora</i> , assisted by <i>Barak</i>	13 <i>Habdon</i>
6 <i>Gedeon</i>	14 <i>Samson</i>
7 <i>Abimeleck</i>	15 <i>Eli</i>
8 <i>Tolah</i>	16 <i>Samuel</i>

Add hereunto the Oppressors, who oftentimes interrupted the liberty of *Israel*, and possessed the Government thereof, viz.

1 *Cuzan*

- | | |
|-----------------------------|----------------------------|
| 1. <i>Cuzam</i> King of | 4 <i>Midian</i> |
| <i>Mesopotamia</i> | |
| 2 <i>Moab</i> | 5 <i>Ammon</i> |
| 3 <i>Jabin</i> , one of the | 6 The <i>Philistines</i> , |
| <i>Kings of Canaan.</i> | |

These six Governments intervened between those sixteen we have named first, and altogether do amount to two and twenty. The holy History computing the time when these Oppressors domineered over *Israel*, doth comprehend them also under the name of Judges, *Act.* 13. 19. 20.

The two and twenty Kings.

We will not mention those who reigned over the ten Revolted Tribes, but

- | | |
|---------------------|---------------------|
| 1 <i>Saul</i> | 12 <i>Hozias</i> |
| 2 <i>David</i> | 13 <i>Jatham</i> |
| 3 <i>Solomon</i> | 14 <i>Ahaz</i> |
| 4 <i>Roboam</i> | 15 <i>Hezekias</i> |
| 5 <i>Abia</i> | 16 <i>Manasses</i> |
| 6 <i>Asa</i> | 17 <i>Amon</i> |
| 7 <i>Jehosaphat</i> | 18 <i>Jofias</i> |
| 8 <i>Joram</i> | 19 <i>Jehonahaz</i> |
| 9 <i>Amazias</i> | 20 <i>Jehoiakim</i> |
| 10 <i>Jam</i> | 21 <i>Jechonias</i> |
| 11 <i>Amazias</i> | 22 <i>Zedekia</i> |

Amongst the lawful Kings *Athalia* is not mentioned, who for a time usurped the Kingdom, which belonged to the children of *Abazia*.

The two and twenty Generations from the Captivity, inclusively, unto Christ.

They are to be found in the Genealogy set down in the third Chapter of *St. Luke*, who representeth it in one respect as *St. Matthew* had represented it in another; from whence ariseth the diversity of supputations between these two Evangelists; *St. Luke* goes backward, and this is the number of the degrees.

- | | |
|-----------------------|-------------------|
| 1 CHRIST | 12 Heli |
| 2 Joseph, the Hus- | 13 Nagge |
| band of the Virgin | 14 Maath |
| 3 Heli, Father of the | 15 Matathias |
| Virgin | 16 Semei |
| 4 Marthas | 17 Joseph |
| 5 Levi | 18 Juda |
| 6 Melchi | 19 Joanna |
| 7 Janna | 10 Rhesa |
| 8 Joseph | 21 Zorobabel |
| 9 Matathias | 22 Salathiel, who |
| 10 Amos | was in the Capti- |
| 11 Naum | vity of Babylon. |

True

True it is, that the History of the Old Testament, 1 *Chron.* 3. 19. doth name *Pedaia* the father of *Zorobabel* instead of *Salathiel*, who was his uncle; nevertheless 'tis manifest, that in numbring upwards from Christ to the Captivity, wherein was the father of *Zorobabel*, there are precisely two and twenty Generations.

Thus, further to recapitulate all the parts of this Divine Oeconomy, we do therein observe,

Before the Church became a Nation, 22 Patriarchs.

From the Institution of the Priesthood untill the destruction of the first Temple, 22 Generations in the High Priesthood.

From the entrance of *Israel* into *Canaan* unto the first King, 22 Judges or Governors.

Since the beginning of Kingship to the suppression of it, 22 Kings.

Since the Captivity of *Babylon* unto Christ, 22 Generations.

This is also very remarkable: In the two and twenty Generations of the world, God renewed the Promise touching the Seed of the woman. For *Jacob*, who was the two and twentieth Patriarch, did speak of *Shilo*, the Seed of the woman, who was to come. And the two and twentieth Generation, after that the Ancestors of *Shilo* were transported to *Babylon*, where the

the Promise seemed to be annihilated, was *Shiloh* himself. The first twenty two Generations had in their beginning the Promise touching the Son of the Virgin, and concluded with a second Promise touching the Son of the Virgin, and the last two and twenty Generations, ended by the exhibition of the Son of the Virgin.

All the Generations of Christ, even comprehending therein that which is from the days of Eternity, are 77, ranked and distinguished from seven to seven.

THe Genealogy of our Saviour (which is here treated of) doth go up a degree higher, and is infinitely higher than any other which we read of in the Scripture. For all others begin with *Adam*, as they are recapitulated in the first of the *Chronicles*; but that of our Saviour doth begin with God himself, and endeth in the Son of God. St. *Luke* begins it with the Son of God, and goeth even to God himself, who is included in that Genealogy, because it is the Genealogy of

his Son. If we begin where the Evangelist ends (which is indifferent) we shall find, that the seventy seven Generations of the Son of God are divided into sevens, whereof every one, for the most part, beginneth with some mysterious point, relating to the Person of Christ. This is the order of the Degrees.

The first Septenary, 1 *GOD*, 2 *Adam*, 3 *Seth*, 4 *Enos*, 5 *Cainan*, 6 *Mahalaleel*, 7 *Jared*.

The second Septenary, 1 *Enoch*, 2 *Methusala*, 3 *Lamech*, 4 *Noe*, 5 *Sem*, 6 *Arphaxad*, 7 *Sala*. We do not in this place make mention of any other *Cainan*, whom the inadvertency of some Translations, or of the Copy written, have introduced after *Arphaxad*, *Luk*. 3. 39.

The third Septenary, 1 *Heber*, 2 *Phaleg*, 3 *Ragu*, 4 *Saruch*, 5 *Nahor*, 6 *Terah*, 7 *Abraham*.

The fourth Septenary, 1 *Isaac*, 2 *Jacob*, 3 *Juda*, 4 *Pharez*, 5 *Efrom*, 6 *Aram*, 7 *Aminadab*.

The fifth Septenary, 1 *Nassaeon*, 2 *Salmon*, 3 *Boaz*, 4 *Obed*, 5 *Jesse*, 6 *David*, 7 *Nathan*.

The sixth Septenary, 1 *Mattatha*, 2 *Menan*, 3 *Melea*, 4 *Eliakim*, 5 *Jonan*, 6 *Joseph*, 7 *Juda*.

The seventh Septenary, 1 *Simeon*, 2 *Levi*, 3 *Matthat*, 4 *Joram*, 5 *Eliexer*, 6 *Jose*, 7 *Er*. The

The eighth Septenary, 1 *Elmodam*,
2 *Cofam*, 3 *Addi*, 4 *Melchi*, 5 *Neri*,
6 *Salathiel*, 7 *Pedaia*, not mentioned by
St. *Luke*, but in 1 *Chron.* 3. 12.

The ninth Septenary, 1 *Zorobabel*,
2 *Rhesa*, 3 *Joanna*, 4 *Jude*, 5 *Joseph*,
6 *Semei*, 7 *Matthias*.

The tenth Septenary, 1 *Maath*,
2 *Nagge*, 3 *Efli*, 4 *Naum*, 5 *Amos*,
6 *Matthias*, 7 *Joseph*.

The eleventh and last Septenary, 1 *Jan-
na*, 2 *Melchi*, 3 *Levi*, 4 *Maath*, 5 *Heli*,
6 *Joseph*, 7 *JESUS* the *CHRIST*.

Most of these Septenaries do begin by
some illustrious mark of the Person of
Christ, who was to close the Genealo-
gies.

The first doth begin in God himself, to
show the Generation of his Son.

The second doth begin with *Enoc*, the
seventh man from *Adam*, the third who
went out of the world, and the first that
in his body went up into Heaven; Christ
the third who went up bodily into hea-
ven, was the seventh after *Adam* inclu-
sively.

The third doth begin with *Heber*; in
the time of his life hapned the confusion
of the Tongues in *Babel*. Christ, after his
Ascension into heaven, did work a quite
contrary wonder, bestowing the gift of
Tongues.

The fourth doth begin with *Isaac*, the first who was miraculously conceived, as the fore-runner of a greater wonder hapned since, *viz.* the Conception of the *Messias*.

The fifth doth begin with the coming out of *Egypt*, and the celebrating of the first Pasleover, a figure of Christ sacrific'd for us; at that time lived *Naasson*, the chief of the Tribe of *Juda*.

The sixth, seventh, and eighth have their beginning, where the old Testament ceased to prosecute the Genealogy of our Lord. For the Old Testament having mentioned one of the sons of *David*, to wit, *Nathan*, from whom Christ is descended, it doth not give an account of those that came from him, but of two or three onely, and those remote from him by many degrees. Therefore the New Testament beginneth the Catalogue where the Old began to be silent; to wit, at the entrance of the seventh Septenary.

The ninth, the tenth, and the last, have their beginning at the return from the Captivity of *Babylon*, under the conduct of *Zorobabel*; a Deliverance hapned by vertue of the Alliance, since written with Christs own blood, *Zech. 9. 11.*

Amongst the wonderful particulars included in this Genealogy, this may be observed;

observed ; we know the Scripture marketh the time of the coming out of *Egypt* as a period , in diverse respects most considerable; 1 *King*. 6. 1. if then we do number the Generations onely from the coming out of *Egypt* unto Christ , we find forty nine Cenerations , which are seven times seven ; a very significant number , and fit to represent the fulness of the Generations which end in Christ : Let us also see it further in the fulness of Times in the following Observation.

Since the Promise touching the Seed of the Woman unto the accomplishment , when the Virgin conceived , there passed seven years , or a week of years , seven times seventy years , seventy weeks of years , and yet seven times seventy weeks of years.

HE that knoweth the style of God , and how he doth set the times in order s will not find this Arithmetick to be strange. In divers places , as well of

the New as the Old Testament (*Dan. 7. 25. Rev. 12. 14.*) he nameth the measure of a *time, and times, and half a time* ; all which doth amount unto three years and a half.

But why did he not expreis it more briefly by the total sum , and not by such parcels and broken numbers ? There are many weighty reasons for it , which we will touch in the due place. So likewise , why doth it suffice to speak the total number of the years which hath passed since the Creation, without dividing them into unequal parts ? The bare view of the total doth not shew the proportions and gradations from one unto the other ; and from their inequality there doth a melody result.

It is a phrase which seemeth to have been proverbial, even since the beginning of the world , to exaggerate , or to amplify a matter , by putting one seven followed by seventy times seven ; *Cain shall be avenged seven-fold, but Lamech seventy and seven-fold, Gen. 4. 24.* And our Lord commandeth to forgive , *not onely seven times , but seventy times seven , Matth. 18. 22.* The like multiplication may be observed in the most of God's works , especially in the æconomy of Times , and that for the causes above mentioned. As for the present subject , we do set the nativity

tivity of Christ in the year of the world 3928. a little after the beginning of the said year. If we abate the months of Christ's being in his mothers womb, it will follow, that he was conceived in the year 3927. Then the Virgin conceived, according to the Promise; then *was the Word made flesh.*

Now this number of 3927 is altogether compounded of Septenaries, the first is single, the second is multiply'd by the first, and the third by the second. You have then here seven years, seven times seventy years, and seven times seventy weeks of years, from the Promise to the Effect thereof.

It must be enough for us to contemplate this rare Geometry, if I may speak improperly of the times which preceded the Incarnation of the Son of God. As to the reason of the conjunctions, divisions, order, and ranking of the Septenaries that make up those times, I could give some conjectures of them; but it must be enough for me to admire, that those gradations so diversly proportionated, ended, when God sent his Son made of a woman, a term which the Apostle doth call, *The fulness of times, Gal. 4.*

From the Fall of the first
Adam, to the Ascension of the
Second (which was in the
33 year of the abode of
Christ upon Earth) there
passed three and thirty times
one hundred years.

THe term of 120 years is famous in
the Scriptures; it was the number of
the years of *Moses*, it is the third part
of a Prophetical year, viz. of 360 years;
it was the fourth part of the time which
passed since the coming out of *Egypt*, to
the foundation of the Temple of *Solomon*,
viz. of 480 years; it was the eighth part
of the time which passed since the finish-
ing of the first Temple, unto the time of
the rending of the vail of the Temple at
the death of Christ, viz. of 960 years;
it was the term prefixed by God to the
world, before he sent the Deluge; so long
a time Christ preached by his Spirit to
those in prison, 1 *Pet.* 3. 19. and by that
Spirit did he preach to men from the be-
ginning of the world unto the accomplish-
ment of our Redemption, by the space
of three and thirty times one hundred and
twenty

twenty years. For from the Creation to the three and thirtieth and the last year of Christs abode on earth, we reckon 3960 years, which are three and thirty times one hundred and twenty, all that time doth then contain as many parcels, as were the years of Jesus Christ in this world. God, for the time of our Redemption, hath multiplyed one hundred and twenty years three and thirty times, which expired upon the three and thirtieth year of Christ, being the year of his Death and of his Ascension.

This, by diverse measures of time, as by so many several lines meeting in one and the same Centre, the Antient of days hath conducted men to the moment wherein the sufferings and the glories of Christ were to happen, 1 *Pet.* 1. 11, 12.

Since

Since the Creation to the time of the Jews coming out of Babylon, to build the Second Temple, seven times seventy weeks of years, and forty years; and since their coming out of Babylon to the ruine of the Second Temple, seventy weeks of years and forty years, which began at the death of Christ.

AT the year of the world 3430 ended seven times seventy weeks of years, or seven times 490 years; the year whereat they do end meeteth with the thirtieth of the Babylonish Captivity, which continued seventy years; so that to the end of the Captivity there were seven times seventy weeks of years, and forty years. From thence to the destruction of the Temple, there were seventy weeks of years (which expired at the death of Christ) and forty years.

The first forty was a time of preparation for the deliverance of the Jews, who
were

were to return to their own Country, and there to build again the Temple; the second forty years was a term of time prefixed for their Repentance, to the duration of the Temple, and the abode of that Nation in their own Country; as their fathers had entred thereinto, after they had dwelt forty years in the wilderness.

Adam lived thirty years, and thirty times thirty years, (in all nine hundred and thirty). Christ did begin his Ministry at the thirtieth year. Since the Revolt of Adam to the Revolting of the Ten Tribes, when they abandoned the Temple, which was the Figure of Christ, there were 3030 years. And from the death of Adam to the death of Christ, who was the second Adam, there were

3030

3030 years. And from the Revolt of the Ten Tribes to the death of Christ thirty years, and thirty times thirty years, which was the age of the first Adam.

ALL these number of years would not seem much considerable, were it not for the admirable reflections, whereby they do meet upon subjects answering one the other. The first *Adam*, the second, who is Christ, and the Temple, which represented Christ, have some mutual relations, in several respects, and particularly in these circumstances.

There are then thirty years of the age of Christ, when he began his Ministry: thirty years, and thirty times thirty years of the life of *Adam*. From the death of *Adam*, until the time of *Israel's* renouncing the Temple, (which was a figure of the second *Adam*) 3030 years. From the death of the first *Adam* to the death of the second 3030 years. From *Israel's* renouncing the Temple, unto the time of the destruction of the true Temple, and of his raising again the third day, thirty years, and thirty times thirty years,

years, being since the creation of *Adam* 3960 years.

Four men, each of them being the seventh in order within some remarkable Period, and illustrious for Miracles; an excellent Gradation from one to the other.

THe seventh from the Creation, viz. *Enoc*: in his person the first Miracle that ever was, was wrought, for he was transported without seeing death; nevertheless he himself did never work any miracle at all.

The seventh from *Abraham*, who miraculously had *Isaac*, was *Moses*, the first man that wrought miracles; nevertheless he never raised any from the dead.

The seventh and last who wrought miracles, under the Old Testament, and who even raised some from the dead, was the Prophet *Elisha*; but he was not raised from the dead himself.

The seventh raised from the dead, is the first who wrought miracles, under the New Testament, the first raised in
Glory,

Glory, and who alone did raise himself from the dead, is Christ; in him is perfection: He is the seventy seventh in the Genealogy, which beginneth in God himself, *Luk. 3.*

These enumerations are without dispute. As *Enoc* was the seventh after *Adam* inclusively, so was *Moses* the seventh after *Abraham*, the Genealogies do demonstrate it. As for the others, in all the extent of the Old Testament, there were never but seven men who had the gift of miracles; 1 *Moses*, 2 *Aaron* his brother, 3 *Joshua*, who commanded the Son to stand still; 4 *Samuel*, who changed the whole face of the aire; 5 the Prophet that was sent to *Jeroboam*, 1 *King. 13.* 6 *Elijah*, 7 *Elisha*. Every one knows, that there hath been three raised from the dead under the Old Testament, and three under the New, before Jesus Christ died and rose again; so that he is the seventh, in the Catalogue of those that have been raised from the dead, but with the afore-said preheminences.

*As many years as Enoc lived
in this world, so many days
the world continued under
the waters of the Deluge.*

THis Patriarch sojourned 365 years upon the earth, and was afterwards bodily translated into heaven. The continuation of the Deluge was of twelve Lunary months and ten days, which make up one Solary year, viz. 365 days, answerable to the 365 years of *Enoc's* life.

The miraculous translation of this great man hapned at such a time, when men had forgotten that there was another life after this, tends to put them in mind of it by so express an example. But the world having for a long time sleighted that wonder, God condemns it since to be drowned.

We know, and there are many examples of it in Scripture, that the Justice of God doth sometimes prefix a term of years for as many days, and sometimes a term of days for as many years, *Numb. 14. 34. Ezek. 4. 5, 6.* And so men having not considered the translation of *Enoc*, nor lifted up their thoughts to heaven, God ordained, that they should continue buried
under

under the Deluge as many days, as *Enoc* had lived years on the earth, 365 days for 365 years.

Several measures of the Time, which the patience of God doth give unto sinners, before he punisheth them.

TO the whole world he gave three times forty years, before he sent the Deluge; there were the 120 years which God did mark out unto them; but unto the *Amorites* he gave ten times forty years, till their iniquity was fulfilled, *Gen. 15. 16.* To the Nation of the *Jews*, after they had procured the death of the Lord of Glory, he gave forty years before he ruined their estate. To *Nebuchadnezzar* he allowed one year before he deprived him of his sense, *Dan. 4.* But to a City, *viz. Ninive*, he allotted onely forty days, within which they were to repent.

Such measures, and their variety, have their various causes, unknown to us; that we might speak of them, we should be informed of the quality of the crimes committed, of their num-

ber,

ber, of their degrees, of their complication, and of their continuance, &c. Moreover we should know the number and the quality of the offenders, the measure of the light they had, the proportions of their number, and of their offences, with the number of the godly, and of their virtues, and other circumstances, which I have touched on the Second Commandement of the Decalogue.

A remarkable Period of seven times as much time as God had prefixed to the World, when he denounced the Deluge.

THis term (as we have seen) consisted of 120 years, *Gen. 6. 3.* now the years of the *Israelites* dwelling in the land of *Canaan*, after the conquest of it, till they came out of it to go to *Babylon*, were precisely 7 times 120 years; for from the year wherein they made an end of subduing that Country, (which was the sixth of the government of *Joshua*) to the first year of the Captivity of *Babylon*, we do find just 840 years,

D

which

which are seven times 120, seven times as much time as God had given to the men of the old world, when he threatened the Deluge.

But that time from the Conquest to the Captivity, doth yet include other proportions, which will come in their order.

An Analogy of the Eight Persons that were saved in the Ark; Of the Eight Generations that passed since the distinction made between the Sons of God and the Sons of Men: And of the Eighth Part of the greatest Age of the Men of that Time. **I**

After the nativity of Enoc, the son of Seth, the son of Adam, they did begin to call on the Name of the Lord, Gen. 4. 26: it was a mark of Profession which distinguished the children of God from the children of corrupted men. But not long after the children of God joyned themselves by marriages, to the daughters

of

of men ; this mixture, and the corruption which proceeded from thence, continued to the time of *Noah*, who was the eighth Generation from *Enoch* inclusively.

It is also to be observed, that 960 years was then the greatest measure of the days of man, there were never but two that exceeded that age, and none other attained thereunto ; so that 120 years were largely the eighth part of the greatest age of men at that time.

Thus, before the denouncing of the Deluge, the patience of God stayed till eight generations should be over, since the distinction made between the children of God and the children of men ; and according to the number of these Generations, he saved eight persons in the Ark ; and denouncing the Deluge, he further staid the eighth part of the age of man.

All this Oeconomy hath been of Ordinaries of Generations, of Years, and of Persons.

*A Consideration of the Age of
Noah, when he was com-
manded to build the Ark.*

HE had already lived 480 years, which are four times 120 years; to this number God added 120 years more, which ended at the Deluge. This term, which God prefixed to the world, kept this just and exact proportion, answerable to the years of that Patriarch. The years of a man are but the parcels of time of the duration of the world; but then; the 120 years of the duration of the world, before it perished by the Deluge, were but a parcel of the years of a man.

*Of Lamech the Father of
Noah, the seventh in seve-
ral respects, and dying in the
777th year of his age.*

THus Lamech prophesied touching his son Noah, *He shall give us rest, (or, shall comfort us) concerning our work and toil*

toil of our hands ; this was the cause why he called him *Noah*, that is to say, *Who comforteth in giving rest.*

As this Patriarch foretold Rest, so he himself was altogether made up of Septenaries, which is the number of Rest. As *Enoc*, who was bodily translated into eternal Rest, was the seventh man after *Adam* ; so *Lamech* was the seventh who went out of the world after *Enoc*, the seventh who died after *Adam*, having lived 777 years.

For after *Enoc*, *Lamech* was the seventh Patriarch who departed out of this world. But if we reckon not *Enoch*, because he departed without seeing death, *Lamech* was the seventh who died after *Adam* inclusively. All this is manifest to any, who knows how to order the years, and the Genealogy contained in *Gen. 5.*

*Fourteen Generations for the
Unity of the Language of
Adam, amongst Men; and yet
three times fourteen Gene-
rations for the Unity of the
same Language amongst the
children of God. The first
and the last fourteens.*

Saint *Matthew*, chap. 1. ordereth
the Generations from *Abraham* to
CHRIST, dividing them into three four-
teens; something like unto this is dis-
covered in the Languages. The Language
of *Adam* continued alone in the world,
there being none other, for the space of
fourteen Generations; this unity conti-
nued to the nativity of *Phaleg* the son of
Heber. Now *Heber* was the fourteenth
Generation after the beginning of the
world, after the birth of his first son, the
plurality of Languages hapned in *Babel*.

Nevertheless the primitive Tongue,
although not alone then in the world,
continued yet alone in the Church for the
space of three times fourteen Genera-
tions, which were fulfilled at the return
from

from the Babylonish Captivity ; for the *Jews* having then corrupted their Language in *Babel* , and learn'd the Tongues of other Nations, brought them into *Judea* with them , *Nehem.* 13. 23, 24. Now this hapned in the days of *Zorobabel* , who was the forty second Generation after *Heber* , as we may see in the Genealogy of our Lord above related.

In his Genealogy, if we do reckon only the first Generations, and the last , we may see, That as from *Adam* to the Confusion of tongues in *Babel* there were fourteen Generations, so from the carrying away the *Jews* into *Babel* , where they corrupted also their language , unto Christ, who conferred the gift of Tongues, there were fourteen Generations : This last fourteenth is according to the account of *St. Matthew*.

Since
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Since the Flood, to the Promise given to the Patriarch Abraham, 61 weeks of years. Since the foundation of the first Temple to its ruine 61 weeks of years. Since the foundation of the second Temple was interrupted, to the final ruine of the Empire of the Grecians, who so long persecuted the Church of the Jews, 61 weeks of years.

FROM the Flood in the year of the world 1656, to the Promise, in the year 2083. there were 427 years; this term, long after, was also the measure of the continuance of the first Temple, for from its foundation, in the year 2993, until its destruction by the *Babylonians*, in the year 3420, we see also 427 years. The like number of years ran, since the foundation of the second Temple was interrupted, in the third year of *Cyrus*, (*Dan. 10. 1.*) till the Monarchy of the *Persians*, and that of the *Grecians*, who succeeded

succeeded them, were utterly overthrown. For the intermission of the work of the second Temple, whose foundation was laid, did begin in the year 3473. And the Domination of the *Grecians* expired when *Augustus* incorporated *Egypt* to the *Roman* Empire, in the year 3900. Thus that interval hath been also of 427 years, which are 61 weeks of years.

The years of Noah after the Flood being double the years of Abraham.

Noah lived after the Flood 350 years; his death by two years preceded the nativity of *Abraham*, who lived in all but 175 years, half so many years as *Noah* had lived since the Flood began.

When, and by how many degrees the life of men have been shortned from time to time, and by what proportions, we have seen on the fifth Commandment of the Decalogue. Here we do onely consider, amongst the diverse measures whereby God compasseth times, that even in shortning the life of man he worketh by certain proportions from man

man to man, in a wonderful manner, though but seldome perceived : Thus *Abraham* had just half as much time as *Noah* had, after he set foot in the Ark. Let us add this following Example.

Enoc sojourned less time in this world than any of the Patriarchs who were before the Flood, and his son Methuselah lived seven years longer than any man ever lived.

I *Adah* lived 962 years, no other did ever come to so great an age; *Methuselah* excepted, who went beyond him by seven years, for he lived 969 years. The days of his father *Enoc* were short in this world, in respect of the other Fathers of that time. He was in this world one year of years, 365 years. But his son had one week of years more, then ever any other man. The seventh and last year of that week, which God gave him by way of priviledge; the year of his Eternal Rest was

was also the last year of the old world. For that Patriarch went to rest in heaven a few days before the Flood. Here is a greater depth in it than seemeth at first sight.

Ten times forty years expired at the departure out of Egypt. The tenth and last forty years ended when Moses was twice forty years of age. Another forty years in the Wilderness ending with the last forty years of Moses.

IT is known, that the number of forty, whether it be of years or of days, is often a term of affliction. God marked out one of four hundred years, or ten times forty years, to the posterity of Abraham, Gen. 15. 23. These years expired at the coming out of Egypt, when Moses was ending the second forty years of his life; for he was forty years of age when he fled into Midian, and forty years after he led the people out of Egypt. And thus the two last forties of the ten times forty

forty years, foretold to *Abraham* the Patriarch, were the two first forty years of the age of *Moses*.

These ten times forty years were followed by another forty years which the *Israelites* fulfilled in the wilderness, and which also ended the last forty of the years of *Moses*.

Such and so exact have been the proportions of the days of that great man, in the total sum of the years, which God a long time before had marked out unto him; and so many concurrences are marvellous in our eyes.

Two Miracles of a contrary effect, the one in the seventh Generation after Adam, and the other in the fourteenth Generation after the seventh.

IN the seventh Generation after *Adam*, *Enoc* was translated: And in the fourteenth Generation after *Enoc*, the wife of *Lot* was turned into a Statue: Two contrary effects in two humane bodies, the one exalted to heaven, the other fastned and riveted to the earth:
The

The punishment answereth the offence, the wife of *Lot* staid in the way, contrary to the order she had of God, and God makes her altogether unmoveable.

These two Examples have been as so many warnings to men. And the interval of the Generations between those two wonders is worthy to be considered. The second hapned in the time of *Abraham*, who was twice the seventh Generation after *Enoc* inclusively, as *Enoc* was the seventh after *Adam*.

A Concurrence of several Septenaries in Jacob, and in his son Joseph.

I *Acob* in the seventieth year of his age, went to *Laban*, served him seven years, was married being seventy seven years of age, and lived seven times one and twenty years, which make up 147 years.

Joseph was born in the fourteenth year of *Jacob's* abode with *Laban*; he foretold to *Pharaoh* seven years of abundance, and seven years of famine; he lived seventy years after the entring of his father *Jacob* into *Egypt*: And fourteen Generations (twice seven) passed from the time
of

of *Jacob* till the race of *Joseph*, the Tribe of *Ephraim* headed the revolt of the ten Tribes under one of the line of *Joseph*, viz. *Jeroboam*; this hapned at the beginning of the Reign of *Rehoboam*, who was the fourteenth Generation after *Jacob* inclusively, as may be computed in the first of *St. Matthew*.

Sometimes the Events of the Fathers and of the Children are marked with the same numeral character, though applicable to a diverse and contrary success.

Arphaxad the first man born after the Flood, was the twelfth Generation after *Adam* inclusively. The twelve Patriarchs, the sons of *Jacob*, were the twelfth Generation after *Arphaxad* inclusively. The Union of the twelve Tribes continued after *Juda*, himself therein comprehended, for the space of twelve Generations. And

And since the division of the Tribes, till the ten Tribes were carried into Assyria, there were twelve Generations.

B Rethren, though many in number, are yet accounted but for one generation, because all in one and the same degree of descent. And thus the twelve Patriarchs, from whom the twelve Tribes descended, were the twelfth generation after the Flood; this is their order, *Arphaxad, Sala, Heber, Phaleg, Ragan, Saruc, Nahor, Terah, Abraham, Isaac, Jacob, Juda*, and the other Patriarchs his brethren. In *Arphaxad* the Church began to be peopled after the Flood.

From *Juda*, he therein included, before the breach or revolt of the ten Tribes, there passed twelve Generations; *Juda, Pharez, Esrom, Aram, Aminadab, Naason, Salmon, Boaz, Obed, Jesse, David, Solomon*.

Since the Apostacy of the ten Tribes, hapning at the beginning of the Reign of *Rehoboam*, *Solomon's* Successor, till the transmigration of *Assyria*, there passed twelve Generations, who were successively

fively, so many Kings of *Juda*, named in the Story of the Old Testament: 1. *Rehoboam*, 2. *Abia*, 3. *Asa*, 4. *Jehosaphat*, 5. *Joram*, 6. *Ahazia*, 7. *Joi*, 8. *Amazia*, 9. *Hazaria*, 10. *Jotham*, 11. *Abaz*, 12. *Hezekia*: In his time was the transmigration of the ten Tribes, and the twelve Tribes were reduced to two.

But in the New Testament we again find them twelve Tribunals, to judge them, and twelve Gates in the heavenly *Jerusalem*, &c.

Now, as many notable Revolutions have hapned from twelve to twelve Generations, according to the number of the twelve Tribes of *Israel*, we shall yet see the same number in many periods of years.

From the comming out of Egypt, to the foundation of the first Temple, twelve times forty years. From the foundation of the first Temple, to the foundation of the second, twelve times forty years. From the foundation of the second

second Temple, to the beginning of the week of years, ending at the death of Christ, wherein he rent the veil of the Temple, twelve times forty years. From the finishing of the second Temple to the ruine thereof, twelve times forty years.

From the coming out of *Egypt* unto the time *Solomon* laid the foundation of the Temple, there were 480 years, which are twelve times forty, *1 King.* 6. 1. and you are to observe, that the first of these twelve forty years were spent in the wilderness.

From the foundation of the first Temple to the foundation of the second, under the Reign of *Cyrus*, there were also twelve times forty years; for the first Temple was founded in the year of the Creation 2993. and the foundation of the second Temple was interrupted (as they were still building of it) in the year 3473. the interval is of 480 years, which are yet twelve times forty.

And again, From the foundation of the

E

second

second Temple, to the beginning of the last week of years of the abode of Christ on earth, there were twelve times forty years, for they do end at the year of the world 3953. which was seven years, or one week of years, before the death of Christ: In the last half of which week he accomplished the work of Redemption, and annulled by his death, all the Sacrifices of the Temple. This is the time which is marked in *Dan. 9. 27.*

And finally, since the second Temple was finished, in the year 3519. till the time of its destruction, which was in the year 4000. there were twelve times forty years complete.

Since the finishing of the Conquest of Canaan by the Israelites, to the time they were carried away to Babylon, twelve times seventy years; and from the time of their transportation into Babylon, till they return'd into Canaan seventy years; and from

*from their return to Canaan
till they procur'd the Death
of Christ seven times seventy
years.*

THe Conquest ended at the sixth year of the government of *Joshua*, and of the entrance of the *Israelites* into *Canaan*; In the seventh year they became peaceable possessors of it, they had six years of war, and in the seventh they rested. Now from the end of the Conquest to the beginning of the Captivity of *Babylon*, there were precisely 840 years, which are twelve times seventy, as many Septenaries of years, as there were portions when they divided the Countrey amongst themselves, according to the number of the twelve Tribes. True it is, that the ten Tribes went out of *Canaan* before the Captivity, but the Tribe of *Juda* and part of *Benjamin* fulfilled their twelve times seventy years. These twelve septenaries of years were followed by seventy years of Captivity, which are one twelfth above the time the Jews possessed the Land of Promise. And the seventy years of the Captivity were followed by seven times seventy years, which are the seventy weeks of *Daniel*,

and ended when Christ continued all the seventh day in the grave.

So the number of the years of the twelve Tribes hath been measured by the septenarie, twelve times seventy years before the Captivity, seventy years for the Captivity, and seven times seventy years from the Captivity to the Redemption.

In Joseph's Dream, thirteen Luminaries did homage to him, presaging his Promotion to come; and thirteen years he was a slave, before the thirteen Persons, represented by the thirteen Luminaries, did homage indeed unto him.

THe Sun, the Moon, and the eleven Stars prostrated themselves before him: this was since fulfilled, when *Jacob* and his family took shelter under the shadow of *Joseph*. But before this came to pass, *Joseph* underwent a thraldom of thirteen

thirteen years. Who would have thought a Dream of thirteen Luminaries, that were to do homage to him, should have included a servitude of thirteen years. *Joseph* being seventeen years of age had this dream, which did promise him a Domination over all his brethren; presently after he was sold, and continued a slave till he was thirty years of age, at what time he interpreted *Pharaoh's* Dreams. Here are thirteen years, during which he was a slave; after the Dream which had promised to him a Superiority over the thirteen chiefest persons of his family.

A thing doth often lie concealed in its contrary; the thirteen Luminaries seemed to prognosticate nothing but prosperity unto *Joseph*; but before he came to have dominion over the thirteen Luminaries, he must be a slave as many years as he had seen Luminaries doing homage to him.

The Dead doing homage to the Living.

IN *Joseph's* Dream, the Moon, that did homage to him, signifi'd his mother, as *Jacob* did interpret it, *Gen. 37.* it could not be *Rachel*, for she was dead be-

fore this Dream hapned ; nor *Leah*, for she died before *Jacob* went to *Joseph* into *Egypt*, *Gen.* 49. 31. How then, being dead, did she Homage unto *Joseph*? In the persons of her children. *Lea*, who held the place of a mother to *Joseph* when this dream hapned, and who died before the fulfilling of it, did yet nevertheless serve to fulfil it; although she was dead, she bowed before *Joseph*, she spake, she prayed him to give her food; the submissions and requests which her children made to *Joseph*, were of *Leah* her self represented in her children. So *Rachel's* being dead many ages before, did bewail her children, even those who were born 1660 years after her death, *Matth.* 2.

*From the time Jacob, his Wife,
and his Sons (represented by
the Sun, the Moon, and the
eleven Stars) did homage
unto Joseph, untill the time
the Sun and the Moon did
really do homage to one of the
De-*

*Descendants of Joseph,
there passed 257 years.*

And since the Posterity of Joseph forsook the Service of God, becoming the Ring-leaders in the Revolt of the Ten Tribes; until they were carried away into Assyria, after the Sun had gone back ten Degrees, there passed also 257 years.

Of the eight Generations before the standing still of the Sun, and of the eight years that followed his going back.

I *Acob* and his family went to put themselves under the protection of *Joseph*, in the year of the Creation 2198. And in the year 2555. *Joshua*, who descended from *Joseph*, commanded the Sun and the Moon to stand still in their course. That which hapned onely to *Joseph* in a Dream; hapned really to *Joshua*. Now since the fulfilling of that Dream,

*A year and three months before Christ's
Nativity.*

Is the beginning of the History of the New Testament. It must be observed, that here we consider the order of the times, and not the order of the Books of the Scriptures. Now the deeds or historical matters hapned in the New Testament began at *Zacharias*, the father of *Christ's* Precursor, and are Registered in *St. Luke, chap. 1. vers. 5, &c.* Whereupon we bring in the following Considerations.

I. The History of the Old Testament ends at the Priestly Genealogy: and the History of the New Testament begins by a Priestly Genealogy, namely, that of *Zacharias*, *John the Baptist's* father. We must again here observe the order of the times. Now according to that order, the last History of the Old Testament is that, which cometh down to the beginning of the *Greecian* Empire under *Alexander*. At that time lived *Jaddua*, who was the High-priest when *Alexander* came to *Jerusalem*. That *Jaddua* is mentioned by *Nehemia* in the Genealogy of the Priests, which we read in the 12 chapter, from *vers. 10, to vers. 23*. It appeareth then, that that place of *Nehemia* is the last
piece

piece of the History of the Old Testament, and that it endeth at the Genealogy of the Priests : so that its ending is like unto the beginning of the History of the New Testament, which is also by a Priestly Genealogy.

II. A. *Zacharias* was the last to whom the Angels appeared under the Old Testament, and a *Zacharias* was the first to whom the Angels appeared about the beginning of the New Testament : Of those two *Zacharia's*, the one was a Prophet, and the other a Priest.

III. The first word that came from Heaven about the beginning of the New Testament, was pronounced by an Angel ; and that word of the New Testament was pronounced by an Angel, *Act. 1. 1.* and 22. 16.

IV. That first word, about the beginning of the New Testament, was pronounced in the Temple unto a Priest, about the hour of burning Incense. All these Circumstances, the Place, the Person, the Time, serving to the Ceremonial Law, served to the preparation of the entry of the New Testament, which is the end to which the Old Testament was relative. Upon the closing of the New Testament, then the Temple, the Priesthood, and all its Perfumes, soon vanished away.

V. This

V. This appearing of an Angel in the Temple, is the onely Apparition that ever hapned there; never an Angel was seen in the Temple before, and never an Angel was seen there after. Before that Apparition the Angels were not seen then but in figure, under the picture of the Cherubims. But as the coming of *Christ*, who is the true Temple, and the head of the Angels, drew near, God wrought a thing never hapned before, to cause an Angel personally to appear in the Temple.

VI. That Angel, who appeared in the Temple, is the same who had formerly foretold the ruine of the Temple, and the suppression of the Sacrifices, *viz. Gabriel*, *Dan. 9. 26, 27.* The term is known, which was by him prefixed for their duration. Their desolation was to happen soon after the death of *Christ*; and the *Christ* was to die at the end of the seventy weeks, which make 490 years, and began at that same time when the Angel gave that Prediction. Of these 490 years, 456 were expired when *Gabriel* spake to *Zacharias*: from whence it was easie to infer, that the ruine of the Temple was nigh; and so much the more, because that same Angel, who had foretold the same long before, was now come into the Temple, as the fore-runner of the destruction thereof. Such a circumstance was a warning to the
Jews,

Jews, that they should no longer look upon that Temple, but should prepare themselves to the receiving of Christ, whose coming was drawing near.

VII. The first Miracle mentioned in the History of the New Testament, offers it self at the same hour, and in the same place. A King *Uzziah*, who presumed to go into the Sanctuary, was smitten with Leprosie in the first Temple; and now a Priest being in the Sanctuary, is from God smitten in the second Temple. The first Miracle hapned about the entry of the New Testament, was wrought in the Temple; and the last Miracle hapned in the Temple was wrought about closing of the New Testament, when our Lord gave up the Ghost, as we shall say in its place.

The Conception of Christ six months, after the Angel had spoken to Zacharias. From the Conception of Christ to his Resurrection, thirty three years and three months, therein including or adding thereto

*thereto the three days of his
abode among the Dead.*

With all the best Chronologers we observe, that the birth of Christ about the Autumnal Equinox, towards the Feast of the Tabernacles. *Christ* entering into his thirtieth year, began his Ministry, and exercised the same three years and a half, which ended at his death, in the solemnity of *Easter*. From whence it follows, that from his birth to his death there were thirty two years and a half: Whereunto if you add the time of the abode of *Christ* in the womb of his Mother, it will appear, that from his Conception to his Death, or, his Resurrection, which is the whole time of his Humiliation, there were thirty three years and three months. We cannot tell whether the three days of his abode among the dead ought to be included in that sum; if they ought to be added thereunto, there will be thirty three years, and three months, and three days.

Six months after the Birth of our Lord, a Writing was made between the Old Testament, which was finishing, and the New Testament, that was beginning.

Since *Malachy*, there had not been any Writing inspir'd by God. The Oeconomy of the Old Testament was near its own end, to give room to that of the New Testament, which was to begin at the Ministry of *John the Baptist*. The time that ran from the Apparition of the Angel in the Temple, to the Baptism of *John*, was therefore as an interval betwixt both the Testaments, partaking of both, and reaching even to the death of Christ, which put an end to the Old Testament at the beginning of that interval, or soon after. Upon the eighth day of the nativity of *John Baptist*, his father *Zacharias* did write down his name; that Writing, vvhich onely contained the name of a Man, vvas yet of a very great consequence, as having been indited by an Angel in the holy Place, and noting the fore-runner of the *Messiah*. That Writing
ing

ing might be styled the last of the Old Testament, and the first of the New Testament; or indeed, it hath hapned between both, and it seemed to signifie, that as the first Testament had been given in writing, so should also the second. The Pen of the Prophets having been staid for above 300 years, men might have imagin'd, that henceforth no more writings indited by the holy Ghost, should be made. But that of *Zacharias* was as a Prelude of the Scripture of the New Testament, which hapned since.

GENERALITIES.

*On the measure of the time of
the abode of Christ on earth.*

I. **T**He total sum of the years *Christ* lived in this world, is never read in the Scripture, but is onely found therein in words. The whole number of the years of the Patriarchs, and other persons, is found in the holy History; the 930 of *Adam*, the 365 of *Henoc*, &c. Why not also those of *Christ*? Because they have no end, and therefore cannot be numbred: We read indeed of part of
his

his years, but who shall declare his duration? *Isa.* 53. 8. The years of his sojourning on earth ought to be numbred together with those of his Residence in Heaven. This is particular to Christ, death hath not interrupted his Eternity.

II. For other causes. The History of the New Testament never gives the whole sum of the years of any one. The daughter of *Fairus* hath her age marked then when she died, but she was raised from the dead, and 'tis not recorded how long she lived after. Further, there are some very antient persons mentioned, as *Zacharias*, *Elizabeth*, *Anne* the Prophetess; but how long they lived in all, the History expresseth not. The whole number of the years of the antient Fathers was observed, that it might serve to the Chronology that extended to the coming of Christ; the times included in that Chronology, were first reckoned by the Angels of the Fathers, and afterwards by the measures of other considerable Periods. But *Christ* being come, there was no necessity to learn how many years lived his Contemporaneous, or those that came after.

III. Although the Scriptures names not the whole sum of the time that ran from *Christ's* birth to his death, yet 'tis lawful to enquire into it; yea, the holy History invites us thereunto, sith it doth mark the

T particular

particular measures whereof the total of that sum consists; and very myſterious agreements are found therein, as we have ſeen in the enumeration of the years that ran from the birth of *David*, to the death of *Chriſt*. Here is another correſpondence, which ought not to be neglected; from the revolting of the Ten Tribes under *Jeroboam*, to the deſtruction of *Jeruſalem* and of the firſt Temple, 390 years paſſed. During that interval, the patience of God bore with the iniquities of *Iſrael* and *Ju- da*, the Prophet *Ezekiel* had order (*chap. 4. verſ. 4, 5, 6.*) to repreſent that Pa- tience by a Type of 390 days, during which *Ezekiel* ſhould bear the ini- quity of *Iſrael*, and that of *Judah*: the number of the days answered that of the years. The number of the months that ran from Chriſts Nativity to his Death, is likewiſe the ſame; for thirty two years and a half that were between both make up 390 months. During all that while, *Chriſt* bore the iniquities of his people, till he expiated the ſame by his death; and bore, during thoſe 390 months, not onely the iniquities of 390 years, but alſo the iniquities of 3900 years and above, reckoning from the time of ſin's entrance into the world: Yea, and he bore the iniquities that happened ſince, and that will yet happen.

The

The first Year of *Christ*.

Three several times when there was an universal Peace in the World.

1. **W**Hilst they were building the Temple, in the days of *Solomon*. 2. When the Son of God came into the world. 3. When God gave rest unto the Christian Churches under *Constantine*, after so many and so long Persecutions.

The Tribe of Anne the Prophetess.

TWas that of *Asser*, the youngest of the Patriarchs born of the Bondmaids, and in these two respects inferior to all his brethren. But since that Prophetess came of it, that Tribe was called the fourth, (*Rev. 7. 5, 6.*) *Judah*, who according to the order of his birth, was but the fourth, hath there the first rank among the twelve, as having had the honor to bring *the Christ*; and *Asser* having

ing brought that Prophetess, who gave glory to *Christ*, hath these the fourth rank, which before belonged to *Juda*.

*The first and the last forty days
of Christ upon Earth.*

A Glorious Resurrection is like unto a new Nativity. And the Scripture speaking of the Resurrection of *Christ*, applies thereunto these words, *This day have I begotten thee*, *Act. 13. 32, 33*. Upon the fortieth day after the nativity of *Christ*, he made his first entrance into the Temple; and upon the fortieth after his Resurrection, he made his entrance into Heaven, whereof the Temple was the Figure.

*Again, The first year of Christ;
or, the second, according
to some Expositors.*

*Christ gloriously Manifested, and
presently after Persecuted.*

Ordinarily, a Promise or a Predication is presently backed by an event, that

that seems to annihilate and make void the same. After the Posterity of *Cham* was condemned to a servitude, presently instead of serving, it got the Domination in the person of *Nimrod*, who founded the first Empire. After *Jacob* had obtained the Blessing, that promised him the Dominion over *Esau*, *Esau* puts him to flight, and also afterwards *Jacob* does him homage. After the two Dreams, that noted the superiority *Joseph* was to have over his brethren, his said brethren sell him; and so many celestial Luminaries as he had seen doing him homage, so many years was he a slave. *Moses* having been assured, that he should be the deliverer of his People, is presently in great danger of his person, flies away, and remains forty years in exile, although he was armed with a divine Commission, and the power of Miracles; and being come to deliver the *Israelites*, loe, their servitude grows heavier, and the task of Bricks is doubled to them. But how many more Examples of Divine Predictions have we, that seemed to be eluded by contrary events that immediately followed them? So the Nativity of *Christ* having been foretold by an Angel, published by a multitude of those blessed Spirits, announced by a Star, acknowledged by the Wise-men of the East: Loe, *Christ* is in danger of death,

and to avoid the reach of the Murtherers, he is necessitated to be carried away out of his own Country.

Why God, having sent warning to Joseph and Mary, to carry his Son out of Judea, did not likewise warn the other Fathers and Mothers that were in Bethlehem, to carry away also their Children, to prevent their murther?

B *Bethlehem* was marked for the place of the Nativity of the *Messiah*, the time of that Nativity was come; if the rest of the children born then in *Bethlehem*, at the same time when *Jesus* was born there, had yet lived, some or other among them might perhaps have been deemed to be the *Christ*. Much less formal circumstances than these have often coloured the impostures of many that took upon them the Title of the *Messiah*, after the time of his coming was expired. To prevent such attempts, God's wisdom suffered not those children, born at the same

same time, and in the same place with Christ, should live. And that it might be known that they were all dead, he so ordered the matter, that their death happen'd by a notorious, publick, and signal means, and that it should be attended by a general mourning of the Inhabitants.

*Why the Angel did not carry
Jesus Christ into Egypt,
but gave that charge to Jo-
seph?*

THe Devil tempting *Christ*, could allege unto him, *The Angels in their hands shall bear thee up*. If ever it was needful they should do him that Office, it was upon that occasion. And yet, that Angel, in stead of carrying *Jesus*, is content to give that Communion unto *Joseph*, warning him of the danger wherein the Infant was. But its known, that where the ordinary means can serve, God is not wont to make use of extraordinary ways. He hath divided those Offices between that Angel and *Joseph*; *Joseph* could not dive into *Herod's* closet, to know the plotting of that Tyrant, therefore an Angel is sent to discover him that secret.

But *Joseph* could transport the Child, and therefore he leaves him the charge of it.

The Habitation of Christ in Galilee; and why a long time after he spake of the sign of Jona?

SINCE that time that *Jesus* was carried to *Nazareth*, a Town of *Galilee*, his ordinary abode was always in that Province, the reasons whereof are known; but the ignorants inferred from thence, that he was a *Galilean* by birth, and because of that they would not acknowledge him for a Prophet: For they had a prejudice among them, though false and abusive, that no Prophet was to come out of *Galilee*. But Christ declared to them, that they should be convinc'd by the sign of a *Galilean* Prophet, viz. *Jonah*; for that Prophet was native of *Gath-Hepher*, a Town of the Tribe of *Zebulon*, and *Zebulon* was in *Galilee*, (2 King. 14. 25. Josh. 19. 13. Isa. 9. 1.)

The twelfth year of *Christ*.

Of the eleventh year of the Reign of Solomon, and of the eleventh year expired since the Wise-men of the East published the Birth of the King of the Jews.

Several Interpreters, grounded upon strong reasons, affirm, that the coming of the Wise-men, who adored *Christ* at *Bethlehem*, was not so soon after his birth, but onely the second year after, viz. either at the beginning, or about the middle of it: From whence it would follow, that the Dispute which *Christ* had in the Temple with the Doctors, hapned in the eleventh year after the Wise-men declared him King.

The first Temple was finished in the eleventh year after *Solomon* was declared King in *Jerusalem*: And *Christ*, who is above *Solomon*, began to teach in the Temple in the eleventh year after he was declared King in *Jerusalem* by the Wise-men.

The

The seventeen years of the age of Joseph the Patriarch, when the Luminaries of Heaven did homage to him in a Dream; and the seventeen years of Jesus Christ's private life, at another Joseph's house, from the time of his dispute in the Temple, untill the Heaven was opened to him, and he was declared the Son of God, by the voice of the Father, and by the coming down of the holy Ghost.

AT the age of twelve years he was in the Temple among the Doctors. From that time he lived as a private man, till the beginning of his thirtieth year, at which time he was Baptized, and proclaimed with the aforesaid Solemnities. That interval was of seventeen years, which was the number of the years of the Patriarch Joseph, when he was from heaven warned of his future promotion, *Gen. 37. 2, &c.* *The*

*The first words of Christ that
are recorded to be pronounced
in the Temple.*

WE have seen the Message of the Angel to *Zacharias*, was the first word that God sent about the beginning of the New Testament, and it was in the Temple it self. The first word we read to have been uttered by *Jesus Christ*, was also pronounced in the Temple, though onely in one of the Courts; and in that word the Temple it self is mentioned, *Wist you that I must be about my Father's business?* God's wisdom hath been pleased to signify, against the prejudice of the *Jews*, that the Temple served onely to the introduction of the New Testament, sith its preparatives began in the Temple.

The 15th year of Christ.

AT the beginning of that year, fifteen years before the Baptism of *Christ*, began the affliction of the woman which was bowed together, being bound by *Sathan*, *Luk. 13. 12, 13.* her misery lasted
eighteen

eighteen years, viz. till the beginning of the three and thirtieth year of *Christ*, who delivered her.

So, before he wrought any miracles, God's providence prepared him several subjects for the same; as it's also seen in the following Example.

The 19th year of *Christ*.

ABout the latter end of that year, the daughter of *Fairus* was born, who twelve years after died, and was risen again from the dead.

About the same time began the infirmity of the woman, whom our Lord healed of the bloody issue, as he was going to raise the daughter of *Fairus*, *Matth. 9. 20.*

The 29th year of *Christ*.

The beginning of John's Baptism, and of the New Testament.

FROM this time until *Christ's* death there were five Passovers, answering to the

the five days during which the Lamb was kept, before it should be killed, *Exod. 12. 3, 4, 5, 6.*

Upon the tenth day of the first month the Lamb was set apart, and upon the fourteenth it was killed. It was the term of five days. Now from that time that *John Baptist* made the beginning of the New Testament, to *Christ's* death, there were *inclusive*, five Passovers. Within the fifth and the last, the Lamb of God, whom *John Baptist* had shewed, was slain. Under the Old Testament, the five days that were accomplished on the day of the Passover, represented so many Passovers as should be accomplish'd at the death of *Christ*, after the publication of the New Testament.

Of these stones to raise up children to Abraham. Matth. 3.

These words carry a manifest reflection upon the words that are read in *Isaiah*, chap. 51. vers. 1, 2. *Look unto the Rock whence you are hewn*; out of these *John Baptist* frames that argument: If you your selves are proceeded from such a barren Rock, as *Abraham* was, when God drew of him *Isaac*; Will it be impossible to God to raise also stones out of that Rock?

The

The Ax is laid to the root of the Trees,
Matth. 3.

Notwithstanding the saying of several Interpreters, that Ax signifies the Instrument of the revenge God was about to pour on the *Jews*; the *Romans* were that Instrument, who had already their foot at the root, ruling even in *Jerusalem*, and who afterwards did wholly cut off that State. Thus it is understood by the best Expositors.

But why the *Romans* are represented by the Ax, it remains to enquire. Let us at last bring in our conjecture. The mark of the grand *Roman* Officers was an Ax: that was carried before them; more or less were carried, according to the degrees of their Magistrature. Perhaps the Ax whereof *John the Baptist* speaks here, hath an allusion to that Ax of the *Roman* power, to say, that by it the State of the *Jews* should be destroyed.

The unquenchable fire, Matth. 12. 3.

That fire is not always that of Hell; the word often signifies a vengeance that tormenteth and consumeth to the end. Such was that which God poured on the *Jews*; in the last ruine of *Jerusalem*, and which *John Baptist* here foretels. Yea,

Yea, it may be, that that unquenchable fire, whereof he speaks, ought to be understood literally. The Temple, whereupon the *Jews* put their chiefeſt confidence, was utterly burnt down: The *Roman* General was willing to preſerve that Building; and his men having ſet it on fire, he endeavoured to have quenched it, but it was wholly impoſſible to hinder all that great Building from being totally conſumed. In thoſe flames alſo a great multitude of the *Jews* periſhed, that were fled into the Temple.

The 30th year of *Chriſt*, and the firſt of his Miniſtery.

NOt the thirtieth year complete, but but onely beginning, *Luk.* 3. 23.

From that time, till *Chriſt's* death, paſſed a week and a half of years, that makes three years and a half, the time of his Miniſtery, *Dan.* 9. 27.

That thirtieth year of *Chriſt* began by his Baptiſm and his Temptation in the *Wilderneſs*, with his Faſt of forty days.

CONSIDERATIONS.

A comparison of the thirtieth year of Christ, with the thirty years since the Promise made to Abraham.

That famous Promise, which bore, that in *Abraham* all the families of the earth should be blessed, cannot be understood but of the benefit of *Christ*, and that is out of controverſie. But from that Promise, till *Isaac* was declared the true son and heir of *Abraham*, there was the space of thirty years. Likewise from the Nativity of *Christ*, till he was solemnly by the voice from heaven declared the Son of God, which hapned at his Baptism, there passed thirty years.

There is yet another Parallel. The pretensions of *Ishmael*, who affected the succession of *Abraham*, vve e declared unjust and ill-grounded, and *Isaac* vvas declared the onely heir. Likewise, afore the Baptism of *Christ*, it vvas said to them that vvere not the children of *Abraham*, but according to the flesh, no more then *Ishmael*, Think not to say, We have *Abraham*

ham to our father. And soon after the true Son, in vvhom vve are made *Abraham's* children, vvas proclaimed from Heaven.

*The Season of the forty days of
Christ's abode in the Wil-
derness.*

THe time of *Lent*, which is observed by many Christians, agrees not to the time of the miraculous Fast of *Christ*, whom they pretend to imitate; the forty days are immediately before *Easter*. But, from the fortieth day of *Christ's* abode in the *Wilderness*, till the next following *Passover*, there passed a pretty long time, as it clearly appears by the deeds and circumstances related by the Evangelists. *Christ* having ended his Fast of forty days, returned to *John Baptist*, who then shewed him to his hearers, and told them, *Behold the Lamb of God*; and some of his Disciples followed *Christ*. From thence, *Christ* took the way of *Galilee*, *Joh. 1. 15, &c.* Three days after, happened the Miracle of *Cana*. Afterward, *Christ* went to *Capernaum*. All these hapned before that *Easter* that followed the forty days of *Christ's* abode in the *Wilderness*, *Joh.*

23. Sith then they pretend to imitate that miraculous abstinence of *Christ*, why have they not chosen, in the revolution of the year, the same season wherein *Jesus Christ* fasted? If they say, that the season of that Fast is uncertain, yet 'tis still certain, that the fast of *Christ* happened not at the season pick'd out by them to represent the same: Yea, 'tis certain, that many months passed since *Christ* came out of the Wilderness, to the following *Easter*. And according to the most exact Chronology, the forty days, in question, expired within the beginning of the month of *November*, a season, wherein *Christ* being pinched by hunger, after so long an abstinence, could find no fruit, nor no food in such a Wilderness: If there had been any fruits upon the Trees, the Devil would not have spoken of changing stones into bread.

All such as have miraculously fasted, have likewise miraculously fed others.

Moses caused *Manna* to come down from Heaven. *Elijah* multiplyed the Oyle and the Meal of the Widow. And

And *Jesus Christ* multiply'd the Loaves, which fed many thousands of men. Every one of them three that thus fed others, hath been forty days and forty nights without feeding upon any creature. In the same Persons, Wonders of contrary nature have been seen.

Among many others, there is one difference observable: *Elijah* and *Moses* fed others before they fasted themselves, but *Christ* fasted before he fed others; yea, his miraculous Fast was before all his other Miracles.

Elisha did also multiply the Loaves, but he is not remarked by any miraculous Fast.

The days of Moses his fast were not so hard as those of Elijah's fast, nor those of Elijah's fast so hard as those of Christ's fast.

M*oses* conversed with God, who familiarly was speaking to him then. *Moses*, during his abstinence, was at rest both in his body and mind. To the contrary, *Elijah*, during his whole forty days,